

# Transliteration–Telugu

Transliteration as per Modified Harvard-Kyoto (HK) Convention  
(including Telugu letters – Short e, Short o) -

a A i I u U  
R RR lR lRR  
e E ai o O au M (H or :)

(e – short | E – Long | o – short | O – Long)

k kh g gh n/G  
c ch j jh n/J (jn – as in jnAna)  
T Th D Dh N  
t th d dh n  
p ph b bh m  
y r l L v  
S sh s h

## cakkani rAja-kharaharapriya

In the kRti ‘cakkani rAja mArgamu’ – rAga kharaharapriya, SrI tyAgarAja, exhorts his mind to follow the royal path of devotion and not to go for any short cuts.

P cakkani rAja mArgamul(u)NDaga  
'sandula dUran(E)la O manasA

A cikkani <sup>2</sup>pAlu mIgaDa(y)uNDaga  
<sup>3</sup>chI(y)anu <sup>4</sup>gangA sAgaram(E)lE (cakkani)

C kaNTiki sundara-taramagu rUpame  
mukkaNTi nOTa celagE nAmame tyAga-  
rAj(i)NTanE <sup>5</sup>nelakonn(A)di daivame-  
(y)iTuvaNTi SrI sAkEta rAmuni bhakti(y)anE (cakkani)

Gist

O My Mind!  
When there are nice royal paths, why enter bylanes?  
When there are condensed milk and cream, why this detestable toddy?  
What a most beautiful form as a feast to the eyes! what a name shining in  
the tongue of Lord Siva – the three-eyed! and what an Ancient Lord (OR what a  
supreme deity) firmly established in the very house of this tyAgarAja!  
Why enter bylanes when there is this nice royal path called devotion to  
such a Lord SrI rAma of ayOdhyA?

Word-by-word Meaning

P O My Mind (manasA)! When there are (uNDaga) nice (cakkani) royal  
(rAja) paths (mArgamulu) (mArgamuluNDaga), why (Ela) enter (dUranu)  
(dUranEla) bylanes (sandula)?

A When there are (uNDaga) condensed (cikkani) milk (pAlu) and cream  
(mIgaDa) (mIgaDayuNDaga), why (Ela) this detestable (chIyanu) (literally  
saying ‘fie’) toddy (gangA sAgaramu) (sAgaramElE)?

O My Mind! When there are nice royal paths, why enter bylanes?

C What a most beautiful (sundara-taramagu) form (rUpame) as a feast to the eyes (kaNTiki);

what a name (nAmame) shining (celagE) in the tongue (nOTa) of Lord Siva – the three-eyed (mukkaNTi)! and

what an Ancient (Adi) Lord (daivame) (OR what a supreme deity (adhi-daivame) firmly established (nelakonna) (nelakonnAdi) (nelakkonnadhi) in the very house (iNTanE) of this tyAgarAja (tyAgarAju) (tyAgarAjiNTanE)!

O My Mind! why enter bylanes when there is this nice royal path called (anE) devotion (bhakti) (bhaktiyanE) to such (iTuvanTi) (daivameyiTuvanTi) a Lord SrI rAma (rAmuni) of ayOdhyA (sAkEta)?

Notes –

Variations –

<sup>5</sup> – nelakonnAdi daivame (nelakonnna + Adi daivame) – nelakonnadi daivame – which does not seem to be correct. However, if it is 'nelakonnadhi daivame', then it could be split as 'nelakonna + adhi daivame', ignoring the error in the sandhi.

References –

<sup>4</sup> – gangA sAgaramu – In all the books, this word has been taken as 'toddy' – a colloquial usage as stated in the book of TKG. However, no such word is found in any dictionary. In Sanskrit 'tAla' and tAlagarbha' means toddy; in Telugu, 'ITa', 'kaLLu', 'tATikaLLu' and 'nIrA' are the words meaning toddy. Though the following explanation may be far-fetched, yet it may not be out of place.

ganga and all other rivers are considered to be wives of sAgara – varuNA. vAruNI is varuNA's female Energy (personified either as his wife or as his daughter, produced at the time of churning of the ocean and regarded as the goddess of spirituous liquor; vAruNI also means 'a particular kind of spirit' (prepared from hogweed mixed with the juice of the date or palm and distilled) or 'any spirituous liquor'. Therefore, instead of using the vAruNI to mean toddy, SrI tyAgarAja might have used 'gangA sAgara'.

The word vAruNI appears in SrImad-bhAgavataM in many places. It also appears in lalitA sahasranAmam – 'vAruNI mada vihvalAyai namaH' meaning 'Salutations to Her who is intoxicated with vAruNI (the wine of spiritual bliss)' (333).

According to a Quote from "Tyagaraja - Life and Lyrics" - William Jackson - Oxford University Press – "The reference is to Gangasagara Bhatt of Tanjore court, a toddy tippler about whom stories were in circulation in Tyagaraja's time. Toddy came to be called Gangasagara." Source -

<http://www.rasikas.org/viewtopic.php?id=1887> Post #23

Comments -

<sup>1</sup> – sandulu – Though SrI tyAgarAja has not specified what these bylanes are, obviously all paths other than bhakti may be taken as bylanes.

<sup>2</sup> – pAlu mIgaDa – this may mean milk and cream or cream only.

<sup>3</sup> – chI – this is a colloquial expression of disgust when one encounters something detestable.

## Devanagari

प. चक्रनि राज मार्गमु(लु)ण्डग

सन्दुल दूर(ने)ल ओ मनसा

- అ. చిక్కని పాలు మిగడ(యు)ండగ  
 ఊ(య)ను గడ్డా-సాగర(మే)లే (చ)
- చ. కణ్టికి సుందర-తరమగు రూపమే  
 ముక్కుణ్టి నోట చేలగే నామమే త్యాగ-  
 రా(జి)ణ్టనే నెలకో(నా)ది దేవమే-  
 (యి)ట్టువణ్టి శ్రీ సాకేత రామిని భక్తి(య)నే (చ)

### English with Special Characters

- pa. cakkani rāja mārḡamu(lu)ṇḍaga  
 sandula dūra(nē)la ō manasā
- a. cikkani pālu mīgaḍa(yu)ṇḍaga  
 chī(ya)nu gaṅgā-sāgara(mē)lē (ca)
- ca. kaṇṭiki sundara-taramagu rūpamē  
 mukkaṇṭi nōṭa celagē nāmamē tyāga-  
 rā(ji)ṇṭanē nelakō(nnā)di daivamē-  
 (yi)ṭuvaṇṭi śrī sākēta rāmuni bhakti(ya)nē (ca)

### Telugu

- ప. చక్కని రాజ మార్గము(లు)ణ్డగ  
 సన్దుల దూర(నే)ల ఓ మనసా
- అ. చిక్కని పాలు మీగడ(యు)ణ్డగ  
 ఛీ(య)ను గడ్డా-సాగర(మే)లే (చ)
- చ. కణ్టికి సుందర-తరమగు రూపమే  
 ముక్కణ్టి నోట చెలగే నామమే త్యాగ-  
 రా(జి)ణ్టనే నెలకో(నా)ది దైవమే-  
 (యి)టువణ్టి శ్రీ సాకేత రాముని భక్తి(య)నే (చ)

### Tamil

- ప. శక్కని రాజ మార్క<sup>3</sup>మ్ర(బ్ర)ండ<sup>3</sup>క<sup>3</sup>  
 సన్దు<sup>3</sup>ల తూ<sup>3</sup>ర(ణే)ల ఓ మనసా
- అ. శిక్కని పాల్లు మీక<sup>3</sup>డ<sup>3</sup>యి)ండ<sup>3</sup>క<sup>3</sup>  
 శీ<sup>2</sup>(య)న్దు క<sup>3</sup>ంగకా<sup>3</sup> సాక<sup>3</sup>ర(మే)లే (శ)
- శ. కణ్డికి సున్దర-తరమక్కు<sup>3</sup> రూపమే  
 ముక్కణ్డి నోట చెలకే<sup>3</sup> నామమే త్యాక<sup>3</sup>-

ரா(ஜி)ண்டனே நெலகொன்(னா)தி<sup>3</sup> தை<sup>3</sup>வமே-  
(யி)டுவண்டி ஸ்ரீ ஸாகேத ராமுனி ப<sup>4</sup>க்தி(ய)னே (ச)

மேலான அரச பாட்டைகளிருக்க,  
சந்துகளில் நுழைவதேனோ, ஓ மனமே?

கெட்டியான பாலும், ஏடுமிருக்க,  
'சீ' யெனும் கள்ளேனோ?

மேலான அரச பாட்டைகளிருக்க,  
சந்துகளில் நுழைவதேனோ, ஓ மனமே?

கண்ணுக்கு எழில்மிகு உருவமே!  
முக்கண்ணனின் நாவினிலிலங்கும் நாமமே! தியாகராசனின்  
இல்லத்திலேயே நிலைபெற்ற முதற்கடவுளே! -  
இப்படிப்பட்ட சாகேதராமனின் பத்தியெனும்  
மேலான அரச பாட்டையிருக்க,  
சந்துகளில் நுழைவதேனோ, ஓ மனமே?

சாகேத - அயோத்தி நகர்

## Kannada

ಪ. ಚಕ್ಕನಿ ರಾಜ ಮಾರ್ಗಮು(ಲು)ಣ್ಣಗೆ  
ಸನ್ನಲ ದೂರ(ನೇ)ಲ ಓ ಮನಸಾ  
ಅ. ಚಕ್ಕನಿ ಪಾಲ ಮೀಗಡ(ಯು)ಣ್ಣಗೆ  
ಛೀ(ಯ)ನು ಗಜ್ಜಾ-ಸಾಗರ(ಮೇ)ಲೇ (ಚ)  
ಚ. ಕಣ್ಣಿಕಿ ಸುನ್ನರ-ತರಮಗು ರೂಪಮೇ  
ಮುಕ್ಕಣ್ಣಿ ನೋಟ ಚಲಗೇ ನಾಮಮೇ ತ್ಯಾಗ-  
ರಾ(ಜಿ)ಣ್ಣನೇ ನೆಲಕೋ(ನ್ನ)ದಿ ದೈವಮೇ-  
(ಯಿ)ಟುವಣ್ಣಿ ಶ್ರೀ ಸಾಕೇತ ರಾಮುನಿ ಭಕ್ತಿ(ಯ)ನೇ (ಚ)

## Malayalam

ಪ. ചക്കനി രാജ മാർഗമു(ലു)ണ്ഡഗ  
സന്നുല ദൂര(നേ)ല ഓ മനസാ  
അ. ചിക്കനി പാലു മീഗഡ(യു)ണ്ഡഗ  
ഛീ(യ)നു ഗങ്ഗാ-സാഗര(മേ)ലേ (ച)  
ച. കണ്ടികി സുന്ദര-തരമഗു രൂപമേ  
മുക്കണ്ടി നോട ചെലഗേ നാമമേ ത്യാഗ-  
രാ(ജി)ണ്ടനേ നെലകോ(ന്നാ)ദി ദൈവമേ-  
(യി)ടുവണ്ടി ശ്രീ സാകേത രാമുനി ഭക്തി(യ)നേ (ച)

## Assamese

প. চক্কনি ৰাজ মাৰ্গমু(লু)গুগ

সন্দুল দূৰ(নে)ল ও মনসা

অ. চিক্কনি পালু মীগড(য়ু)গুগ

ছী(য়ে)নু গঙ্গা-সাগৰ(মে)লে (চ)

চ. কণ্টিকি সুন্দৰ-তৰমগু ৰূপমে

মুৰ্ৰুণ্টি নোট চেলগে নামমে অগা-

ৰা(জি)ণ্টনে নেলকো(ন্না)দি দৈৱমে-

(য়ি)টুৱণ্টি শ্ৰী সাকেত ৰামুনি ভক্তি(য়ে)নে (চ)

## Bengali

প. চক্কনি ৰাজ মাৰ্গমু(লু)গুগ

সন্দুল দূৰ(নে)ল ও মনসা

অ. চিক্কনি পালু মীগড(য়ু)গুগ

ছী(য়ে)নু গঙ্গা-সাগৰ(মে)লে (চ)

চ. কণ্টিকি সুন্দৰ-তৰমগু ৰূপমে

মুৰ্ৰুণ্টি নোট চেলগে নামমে অগা-

ৰা(জি)ণ্টনে নেলকো(ন্না)দি দৈবমে-

(য়ি)টুৱণ্টি শ্ৰী সাকেত ৰামুনি ভক্তি(য়ে)নে (চ)

## Gujarati

પ. ચક્કનિ રાજ માર્ગમુ(લુ)ગુગ

સન્દુલ દૂર(ને)લ ઓ મનસા

અ. ચિક્કનિ પાલુ મીગડ(યુ)ગુગ

છી(ય)નુ ગડ્ગા-સાગર(મે)લે (ચ)

ચ. કણ્ટિકિ સુન્દર-તરમગુ રૂપમે

મુર્રુણ્টি નોટ ચેલગે નામમે ત્યાગ-

રા(જિ)ણ્ટને નેલકો(ન્ના)દિ દૈવમે-

(યિ)ટુવણ્টি શ્રી સાકેત રામુનિ ભક્તિ(ય)ને (ચ)

## **Oriya**

ପ. ଚଞ୍ଜନି ରାଜ ମାର୍ଗମୁ(ଲୁ)ଣ୍ଡଗ

ସମ୍ବଲ ଦୁର(ନେ)ଲ ଓ ମନସା

ଅ. ଚଞ୍ଜନି ପାଲୁ ମୀଗତ(ୟ)ଣ୍ଡଗ

ଛା(ୟ)ନୁ ଗଙ୍ଗା-ସାଗର(ମେ)ଲେ (ଚ)

ଚ. କଞ୍ଜିନି ସୁନ୍ଦର-ତରମଗୁ ରୁପମେ

ମୁକ୍ତି ନୋଟ ଚେଲଗେ ନାମମେ ତ୍ୟାଗ-

ରା(ଜି)ଣ୍ଡନେ ନେଲକୋ(ନା)ଦି ଦୈଞ୍ଜମେ-

(ୟ)ରୁଞ୍ଜି ଶ୍ରୀ ସାଜେତ ରାମୁନି ଭଞ୍ଜି(ୟ)ନେ (ଚ)

## **Punjabi**

ପ. ଚଞ୍ଜନି ରାଜ ମାରଗମୁ(ଲୁ)ଟଡଗ

ସନ୍ଦେଲ ଦୁର(ନେ)ଲ ଓ ମନସା

ଅ. ଚଞ୍ଜନି ପାଲୁ ମୀଗଡ(ୟ)ଟଡଗ

ଛା(ୟ)ନୁ ଗଙ୍ଗା-ସାଗର(ମେ)ଲେ (ଚ)

ଚ. କଞ୍ଜିନି ସୁନ୍ଦର-ତରମଗୁ ରୁପମେ

ମୁକ୍ତି ନୋଟ ଚେଲଗେ ନାମମେ ତ୍ୟାଗ-

ରା(ଜି)ଟଡନେ ନେଲକୋ(ନା)ଦି ଦୈଞ୍ଜମେ-

(ୟ)ଟଡିଟି ଶ୍ରୀ ସାଜେତ ରାମୁନି ଭଞ୍ଜି(ୟ)ନେ (ଚ)